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ORIGINAL ESSAYS.

NUMBER I.

For the Methodist Protestant.

THE MINISTRY.

Mr. Editor.—The promotion of God's glory, the salvation of precious, immortal souls, the enlargement and prosperity of Zion, will ever be considered the paramount objects of Christian exertion—will ever stand foremost in the thoughts, desires and estimation of God's people. Whatever means God has established in the economy of grace, to bring about the accomplishment of these great and glorious ends, can never fail to engage the warmest affections and secure the zealous co-operation of every Christian.

The question, which very naturally proposes itself to the serious consideration of the Church, is, by what means this "world which lieth in wickedness" is to be regenerated and saved? The question is deeply interesting—involving consequences the most momentous; and it behooves every lover of Zion, to conduct his efforts in reference to it. We are not left to wander in uncertainty in relation to this point. God has furnished us with an unequivocal answer. He has declared that through the preaching of the Gospel, he designs to save them that believe. A Gospel Ministry is therefore the grand and effectual means, by which Heaven intends to carry forward its purposes of mercy and salvation to the children of men.

In view of this point, our blessed Redeemer, previous to his ascension to his Father and our Father, his God and our God, called, appointed, qualified, and sent forth his Disciples to proclaim the unsearchable riches of the Gospel to a perishing world; and when the scene of operation was extended and the call for more Ministers became urgent and imperious, he directed his disciples *where* to look for a supply:—"The harvest truly is plenteous;"—Countless millions of immortal and accountable beings are perishing for lack of knowledge—"but the labourers are few;" there are but few in comparison to the numerous and pressing wants of this countless multitude—"pray ye therefore."—It is your duty, your privilege, your interest, and ought to be your delight, to pray, "the Lord of the harvest," the only true and proper object of prayer—the only Being who sees, understands, and feels for the want of Zion in this respect, "that he will send forth labourers into his harvest." He alone possesses the power to awaken in the hearts of men an immortal concern for souls—to convince them of the necessity of undertaking and of preparing themselves for, this important embassy.

So vastly and indispensably necessary is a Gospel Ministry, in view of the interests of the Church and the salvation of the world, that the Scriptures of truth declare, that "faith cometh by hearing, and hearing by the word of God,"—"How then, (saith the apostle,) shall they call on him, in whom they have not believed? and how shall they believe in him, of whom they have not heard? And how shall they hear, without a preacher? "How shall they call" or hope salvation in "him," (Christ,) except they have faith in his merits and mediation, as the sent of God, the Saviour of mankind? "and how shall they believe" in the virtue, and efficiency of the atonement of Christ, of whom they have not "heard?" and "how shall they hear without a preacher?"—One, who is an authenticated and approved messenger of reconciliation?

The message of salvation through Christ is revealed by God to the children of men. "God who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son." Oh! how plain, how intelligible, how impressive, how every way comprehensible and

authoritative the preaching of God's Son! What an awful responsibility rests upon the children of men to hear with profound attention, with a desire,—a determination to profit by the message. "For if they (the Jews) escaped not (Divine judgment,) who refused him, (Moses,) that spake on earth, much more shall not we escape, if we turn away from Christ, that speaketh from Heaven." And as Christ, while on earth, represented the Sovereign of the world, his ministers now represent the person of Christ. "We are ambassadors for Christ: as though God did beseech you by us; we pray you in Christ's stead be ye reconciled to God."

The Message of Salvation to a dying world, is promulgated by the heralds of the Gospel, and must be heard and believed by all who wish to profit thereby. How great the responsibility of a Gospel Minister! How imperative the duty, binding upon the Church to pray for an increase of Ministers! And how commanding the appeal of all such as properly sustain this relation to the Church and world! "We, then, as workers together with him, beseech you also that ye receive not the grace of God in vain." Oh! that our rising and spreading Zion may be supplied with such a Ministry—one, that will "study to show themselves approved unto God," and one, "renouncing the hidden things of dishonesty; not walking in craftiness, nor handling the word of God deceitfully, but which by manifestation of the truth, shall commend themselves to every man's conscience, in the sight of God."

It is surprising, that there should be found in any religious community, men, who hazard an opinion, that a Gospel Ministry may be dispensed with, without endangering the interests of the Church and the everlasting well-being of immortal souls. And it is passing strange that the Church of God is not more alive to this subject—lifting up their hearts to the throne of Heaven in prayerful, agonizing and believing supplication, that the "Lord may thrust forth more labourers into the vineyard." Surely it is time that those, "who make mention of his name," should "give him no rest, till he establish Jerusalem a praise in the earth," by raising up faithful ministers, who will proclaim the "unsearchable riches of Christ" to a perishing world, and be instrumental in gaining vast accessions of spiritual converts to his Church.

W.

For the Methodist Protestant.

EDUCATION SOCIETIES.

Mr. Editor.—This subject certainly claims the attention and favourable notice of Protestant Methodists.—The importance, to us, of Education Societies is obviously founded on two facts, which are known and intelligible to all:—The first is, that our Church greatly needs a supply of Ministers, and will continue to need them;—the second is, that her Ministers should be qualified for their work.

It is evident, that had we a sufficient number of preachers at command, we might be almost weekly multiplying stations or circuits, for many are the calls made upon us. Now it is matter of great interest and encouragement indeed, that there are so many sections of country, ready and waiting to receive the Gospel; and particularly desirous to have it preached to them by our Ministers, and to become united to the Christian Church under their pastoral superintendence. And still, who does not feel deeply concerned at our inability to meet these calls; that one tenth of the applications made for Ministerial help cannot be treated with any efficient notice,—with more than an expression of sincere regret, that the preachers are not to be had, and a hope, that the needed supplies may in some way or another yet be raised. Truly the harvest is plenteous, and equally true it is, the labourers are relatively few. With such facts before us, what must be done—what can be done?

The necessity of the case, as well as the general nature of the subject, has suggested the proposition of EDUCATION SOCIETIES, for the purpose of assisting such young men as may feel disposed, in the fear of God, and with his blessing, to enter the field of Ministerial labour. The claims of the proposition have already been submitted with much good sense and force to our brethren, and therefore without any attempt at additional argument in its support, we will endeavour to give it, at once, some tangible and practicable form; assigning, as we proceed, some reasons for our suggestions.

1. We take it for granted, that, notwithstanding the well founded objection we feel and cherish, as Methodists, to an unconverted and *man-made* ministry, we all concur in the opinion, that some qualifications are indispensable to constitute a preacher of the Gospel. Certainly then, those qualifications should not be placed lower than some accurate knowledge of the English language, and a cultivated and well digested acquaintance with the sacred Scriptures.

2. Facilities in acquiring both of these qualifications, where the first is wanted, could readily be afforded through Education Societies. Let then such an Institution be organized, say in the city of Baltimore, proffering the following advantages:—competent instructions in grammar, composition, and elocution—notations on logic, and the metaphysical and moral Sciences—and Expository Lectures on the history, literature, and doctrines of the Bible; and there may be no question, but that very great interest will accrue from the arrangement to our Church. We do not propose that the Institution shall be purely or wholly charitable in its character;—for some good reasons that might be assigned, it had better not be,—but that it afford the aforesaid, advantages, and any others within its compass, on accommodating terms, as could easily be effected, to candidates for the Ministry. We name Baltimore for the location of the establishment, as here, the necessary books could be had at once, and no doubt all the literary and professional aids and means of instruction with proportionate facility be collected and organized.

3. A knowledge of the fact, that such an Institution was organized, would most unquestionably excite the attention of many a pious young man, who might otherwise be discouraged altogether from any attempts towards the Ministry, especially in this enlightened age, and in the midst of so cultivated a community as he might have most commonly to address. Whilst, by such means, promising and useful young men would be stimulated to effort, the Church would be securing to her help truly efficient labour, which now she evidently needs, and of which otherwise she might continue destitute.—But we were not to argue. In view of our present circumstances, and it might be of any circumstances, it would probably be but for the establishment to be patronized, and held as common property, by several Conferences, and let the materials furnished by the several Conferences be drafted on as their respective necessities might require. This common interest would have the effect to enlist a more general feeling in the cause, and to engage the brethren in different places in looking up and recommending such persons as they would deem suitable inmates of the Institution.

4. Such young men, whilst engaged in their studies, could also be occasionally employed, and that too with much effect, in social or public preparatory exercises for the pulpit, by leading classes, holding prayer meetings, visiting contiguous neighborhoods, wherein we might have no established societies, and, at certain stages of their course, by relieving or assisting the brethren stationed in the Circuits or towns. This last circumstance, as a part of the plan, might have special utility in affording such junior preachers, as had taken appointments without the amount of preparation desired by

themselves, or deemed necessary by the Conference, an opportunity of additional improvement by taking the places of those students who relieved them in the Circuits or Stations.

We hope, sir, that this subject will engage the immediate and hearty attention of our brethren. The Church is certainly most closely concerned in the proposition, and no time is to be lost. We had intended to suggest the plan of raising forthwith the necessary funds for organizing the Establishment, and we also designed to enlarge upon the thought of Literary Institutions as connected with the wellbeing and prosperity of our Church, but we must close for the present, sincerely trusting that the minds of our people will be instantly waked up to the worth and importance of Education Societies, and that we shall lose no time in founding one within the bounds of the Maryland Conference.

May God guide us by his counsel, and succeed and prosper our efforts by his favour and blessing.

PRESBYTER.

May 28th, 1831.

GLEANINGS.

For the Methodist Protestant.

PRACTICAL PRECEPTS.

Much of our happiness in this world, depends upon the state of civil Society at large, and we should strive to do our part towards rendering it what it ought to be according to the principles of Christianity.

Seek to do good, by contributing your part to stem the torrent of immorality, by promoting useful Societies.

A family without prayer is like a house without a roof. It is uncovered and exposed; and we know who has threatened to pour out his fury upon the families that call not upon his name.

Let me speak a few words to children. 1. Obey and love your parents, this is the first commandment with promise. 2. Strive to make your home comfortable, sacrifice any thing-but conscience, rather than wound the feelings of a parent, or a brother, or a sister. 3. Prize highly your privileges, praying for grace to enable you rightly to improve them. A praying parent! Do you know the importance of having your daily wants presented to the throne of Heaven by those who love you as do your parents? A praying parent! O what a privilege! A praying child! What a blessing!

In your attendance on the means of grace, be regular. Trifling things should never keep you from the house of God. Be punctual. If things were as they ought to be, all the congregation should assemble before the services commence. Line upon line upon this subject is needed. Never be found in squads talking before the meeting house door. This is an injurious and very disgraceful practice. Somebody tells you some wonderful thing! You think of this wonder most of the time of the meeting! Is this the way to worship God? You came from your closet to the house of prayer, and some idle body has talked away at the door, all the blessings of your closet devotions. What a shame, for the talker and the poor listener! Divine things occupied your thoughts as you were coming to the place of worship. Alas! the talkers were at the door! Walk in: be serious: you have a talent to lead the devotions of the Church: make a conscience of coming forward regularly to assist in this delightful work. Forget all the church-door talkers said. Are they not your friends?

My young brother, be decided in your profession of religion. This claims all your attention; less than all will not do. Manifest that decision of character which the sufferings of Jesus enforce (Heb. xiii. 12, 13,) which the nature of Religion requires, and the voice of inspiration commands: remembering, that "godliness is profitable unto all things, having promise of the life that now is, and of that which is to come."

MINISTERS.

The history of every period of the religious world attests the important fact, that as are the Priests so will be the People. A mightier power does not exist under heaven than that with which the ministers of the gospel are invested, and which it is possible for them to exert. Nothing could stand against a combination of evangelical principle and consecrated talent, like that which the Ministry might exhibit; nor is there any result, however grand and momentous, which might not be achieved by means of such a confederacy. Let Ministers be known as the unwavering friends of civil and religious liberty, by the principles of Christian liberty pervading their ecclesiastical system. Let every one be compelled by the clearest evidence, to admit that ministers seek not "yours but you," and then it is for them to fix the

standard of practical virtue. It rests with ministers, in a great measure, to determine what shall be the tone of moral sentiment and feeling through this vast country. It is from their character that families and communities derive theirs. It is by their movements, that the movements of surrounding society are regulated.

Late attendance at the House of God publicly reproves you for the want of management at home.

ON A RIGHT SPIRIT.

"Your Heavenly Father will give the Holy Spirit to them that ask Him."—Luke xi. 13.

There is no right spirit, but the spirit of God. The spirit that leads us away from the true good, however enticing, however able it may be to procure us perishing riches, is only a spirit of illusion and falsehood. Would we wish to be borne upon a brilliant and magnificent car, if it were hurrying us on to an abyss? Our souls were given to us, to conduct us to the true and sovereign good. There can be no right spirit but the Spirit of God; there is none other that leads us to him.

There is a great difference between a noble, a high, and a right spirit; those may please and excite admiration, but it is only a right spirit that can save us, and make us truly happy, by its stability and uprightness.

Be not conformed to the world. Despise what men call spirit, as much as they admire it. It is their idol, but nothing is more vain. We must reject, not only this false and dazzling show of spirit, but also the worldly policy which has a more solemn aspect, and seems more profitable; and enter like little children, into the simplicity of faith, innocence of manners, a horror of sin, and that humility which is ready to take up the cross.

[FENELON.]

A REQUISITE FOR COMFORT.

We live in a world which has so many sharp points and critical stations, that our own comfort, as well as that with whom we live, is made to turn upon natural kindness, forbearance, accommodation, and dependence; in want of these, we are condemned to bear the lash of continual discord, and are made our own tormentors.—The least consideration will inform us how easy it is to put an ill-natured construction upon a word; and what perverse terms and expressions spring from an evil temper. Nothing can be explained to him who will not understand, nor will any thing appear right to the unreasonable. "Every thing in life," says one of the ancients, "has two handles;" but it must be a bad disposition indeed, which will ever be seizing the wrong one.

I therefore repeat it, that if you would have comfort, you must give it. It is no uncommon thing to hear the very persons, who throw a family into confusion, complain that there is no peace in the family; but he that would escape the calamity of fire, must be careful not to strike the sparks which enkindle it. The only remedy for all these evils is true religion.

CECIL.

PRAYER TO THE SAVIOUR.

Blessed Jesus, Friend of sinners,
Let me find my all in thee;
From all foes my soul deliver,
Let a sin-bound captive free.
Teach my rebel heart to love thee,
Help me near thy throne to rest,
Free from sorrow, pain, and anguish,
Let me lean upon thy breast.

Guide me, Saviour, through my wanderings,
Captain thou of Israel's host;
Lord and Guardian of thy people,
Bring me safe to Canaan's coast:
Then in nobler strains I'll praise thee,
Tune thy name in sweeter song,
When released from sin and sorrow,
Yonder with the angelic throng.

Yet while here a lonely pilgrim,
In a desert wild I roam,
Cheer my mind, support my spirit,
With some pleasing thoughts of home.
Keep my mind from earthly pleasures,
Let me count them all but dross;
Fix my roving, wandering wishes,
Let me glory in thy cross. N.M.HARRY.

GIVING TO THE POOR.

Richard Baxter's Rule.

This goodly Minister of Christ, in speaking on this subject, says as follows:—

I never prospered more in my small estate, than when I gave most and needed least. My own rule has been:

1. To continue to need myself as little as may be, and to lay out none on need-nots, but to live frugally on a little. 2. To serve God in my place upon that competency which he allowed me to myself, that what I had myself might, be as good a work for common good, as that which I gave to others: and 3. To do all the good I could with all the rest, preferring the most public, and the most durable object, and the nearest. And the more I have practised this, the more I have had to do it with; and when I gave almost all, more came in (without any's gift) I scarce knew how, at least unexpected: but when by improvidence I have cast myself into necessities of using more upon myself, or upon things in themselves of less importance, I have prospered much less than when I did otherwise. And when I had contented myself to devote that stock which I had gotten to charitable uses after my death, instead of laying out at present, that so I might receive somewhat for myself while I lived, in all probability all that is like to be lost: whereas, when I took the present opportunity, and trusted God for the time to come, I wanted nothing and lost nothing.

ORIGINAL.

For the Methodist Protestant.

REFLECTIONS ON THE UNEXPECTED DEATH OF A FRIEND.

From my MSS. Book.

* * * * * Edmundson, my much esteemed Edmundson is gone. But yesterday, I took sweet counsel with him. He conversed on the sorrows of life,—he mourned over the frailties of mortal man,—over the unhappy condition of that branch of the church of Christ, which in his youthful days, had enlisted the best affections of his heart. He looked through the vista of time, to the period, when he fondly hoped to see it adorned with the garments of righteousness, and blooming with the graces of the Holy Spirit.

* * * * * Edmundson was a man of God,—his soul had received the spirit of adoption, whereby, he was enabled, in the hour of converse with his God, to say, "Abba, Father!"—Doomed as he was, to live an exile from the bosom of the church, whose doctrines and ordinances he loved with his heart's fondest attachments, he was always ready to weep for the "Troubles" of Zion, and sigh a forgiving prayer. * * * * * But where is he now? Ah! He lies low in the earth. He is now covered with the cold clods of the valley. The storms of Heaven have already broken in torrents o'er his tomb;—upon that sad, lonely spot, the wild flowers begin to bud, and the spring grass is rising in delightful tufts. * * * * *

Edmundson, thou liest in peace, for the tempest of life is hushed, and now, the noise of strife, will strike upon thine ear no more. "Precious in the sight of the Lord, is the death of his saints." * * * * * Oh! how dreary,—how cheerless is the grave! and do the remains of my brother repose in that lonely, chilly region? Yes, but they repose in hope. It is the home of all flesh, but not an eternal home. It is the resting place of all weary pilgrims, but not their eternal resting place. No, blessed be God—soon—soon the day of the great God our Saviour will come,—the song of rejoicing millions shall be heard,—the hosannah's of our departed friends shall peal through the vast dome of heaven, and that dead, decaying body, which now slumbers in the cell of death, shall be raised by the power of omnipotence; decked with the laurels of immortality, and bloom forever in the Paradise of God. * * * * *

How vain are all our calculations on to-morrow.

"Where is to-morrow?—in another world,
For numbers this is certain,
The reverse is sure to none."

All our present pleasing associations,—all our hopes,—all our anticipated scenes of earthly happiness, may in one passing moment, be blasted by the un pitying touch of death,—ah! how soon can the sparkling eye of beauty lose its lustre,—how soon the rose fade away from the glowing cheek,—how soon the softest coral lips quiver in the agonies of expiring nature! * * * * * As the flower that blooms in the forest wild, or in the garden carefully cultivated by the hand of industry, withers and dies at the touch of frost, so there is no child of man, however beautiful, however accomplished, but bids adieu to the short-lived, dying vanities of human life, and goes down to the darkness of the silent grave, when summoned thither by the embrace of death. Is it so then,—is it within the range of possibilities,—of probabilities, that the eye that now peruses these reflections, will soon tremble in the writhings of death,—the hand that now moves with so much activity over this pa-

per, will soon be unnerved and lifeless,—that this throbbing heart, now warmed with youthful blood, will soon grow cold and still in death, and this precious blood-bought soul, upon which the Great Eternal Jehovah has stamped eternity, be ushered into all the unexplored regions of unsullied bliss, or endless love. I ask again?—is it possible, is it probable, that this must be my destiny, and without a moment's warning from earth or Heaven.

How interesting, how important the enquiry. Impress it, oh God, upon my thoughts: Hear it! Listen Oh, my soul!—Let it be impressed upon my consciousness. Hear it oh earth—hear it, ye posterity of man! Let the sons and daughters of folly and dissipation hear it, it is the voice of God—the unalterable decree of the Eternal Jehovah. "Dust thou art, and unto dust shalt thou return." "In an hour, when ye think not, the son of man cometh."

Awake, awake, my poor slumbering soul, precious immortal part!—didst thou not hear it,—art thou not alarmed,—why, O why so thoughtless,—art thou not fearful lest to-morrow's sun may light thy weeping friends to thy grave? Art thou prepared to die?—art thou washed in the laver of regeneration—clothed with the vestments of righteousness:—ah no! * * * else why shudder at the thought of death—why shrink back with terror from the gloom of the grave—why afraid to die!

Dost thou weep,—do thy tears choke thy utterance. Oh weep on—these are the tears of silent, though of poignant sorrow. Jesus, thy dear Saviour wept for thee—he suffered and groaned most sadly, in the gloom of midnight, for thee,—yea, the warm blood shed from his side in the deep tragedy of Calvary, shews that he died for thee. Hear him, he speaks—oh, how charming his voice—how soul cheering his language, "Come unto me, all ye that are weary and heavy laden, and I will give you rest." * * * Blessed Saviour—save thy long lost child,—deliver me from the fear of death—remove from the tomb all its terrors, illumine it with the light of Heaven, and ultimately let this wandering soul of mine mingle with the millions of the redeemed in Heaven, and praise thee in realms of light forever and ever.

Philadelphia, 1831.

R.

*Refers, as you will remember, to the agony of our Lord, in the garden of Gethsemane.

For the Methodist Protestant.

THOUGHTS AFTER A THUNDER STORM.

There has always been to my mind, something peculiarly solemn, yet pleasing, in listening to the distant thunder, after a heavy storm. While the quick lightnings flash and glare in our faces, and the sweeping, whirling winds seem bent on destruction, and peal after peal of thunder roars around us, the stoutest heart must in some measure quail before the loud-speaking voice of Jehovah; and even the calmest and firmest Christian cannot but feel awe-struck at the thought, that in "a moment's space," in the twinkling of an eye, his body may be rendered a lifeless corse, and his soul an inhabitant of eternity. But the storm once over, the late huriling blast now settles into a cool reviving breeze; while the rain dripping from whispering leaves, the air healthful, refreshing and elastic,—the little birds singing on every spray,—the verdure of fields and meadows brightening with sparkling hues, as the sun bursts forth with renewed splendour from the bosom of the dark-flitting clouds,—and the sound of the far remote thunder, softened by distance,—all unite to tell of present security and delight, and of overpast danger.

So when the mind of man is prepared by the spirit of God, to apprehend his lost and ruined condition as a sinner, and to realize that God out of Christ, (a sin avenging God,) is indeed as "a consuming fire," oh! what terrible apprehensions darken through his pained mind! how does the loud voice of unsparing self-accusation rend his anxious soul. But when the dark cloud of unbelief passes away, and the glorious sun of righteousness shines forth with "healing in his wings," and the repenting sinner by simple faith apprehends him as "the Lord, the Lord God, merciful and gracious, long suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin;" a delightful calm is then produced; his gloomy fears flee away; conscience now whispers in the pleasant tones of self-approbation, and the peace of God is felt, which passeth understanding. He may hear the distant peals of Sinai's thunder; he remembers the visions of his guilt and the keenness of his remorse, but the storm of God's wrath no longer hangs over him, for he feels that he has taken refuge under the Almighty's wing, and that "there is now no condemnation to them who are in Christ Jesus: no wonder," for the love of God reigns in his soul, and is

"shed abroad in his heart by the Holy Ghost given unto him;" and

"Tongue cannot express
The sweet comfort and peace
Of a soul in its earliest love."

His mind renewed, invigorated and revived by showers of divine grace, and expanding with the love of God, the language of his heart is,

"Oh! that all his salvation might see;
He has loved me, I cried;
He has suffered and died,
To redeem such a rebel as me."

Z.

For the Methodist Protestant.

PRAYER MEETINGS.

Mr. Editor,—These have been considered the nurseries of the Church; and should, therefore, be conducted by those, whose morality is unquestionable, and whose piety is unfeigned;—persons whose hearts are full of the life and power of godliness, having not only the confidence of the members of the church, but that also of their fellow citizens generally. When such become exclusively the leaders of the devotional exercises, and the vocal organs of the assembly, in offering their thanksgivings, deprecations, confessions and supplications, the impression made on the congregation, must not only be imposing, but highly beneficial. Then it is, that all feel the place to be none other than the "house of God," and then the pious exclaim, this is the "gate of Heaven." Then it is their fervent petitions ascend to the hill of the Lord, in holy expectation of being heard, accepted and answered: then, a heaven-imparted zeal is felt and exhibited for the conviction of sinners, the conversion of mourners, and the perfecting of the saints. Then, their spirits are richly imbued with the mind, which was in Christ Jesus; their affections, fixed on things above; their faith, in lively exercise and their hope, full of immortality and eternal life. Then convictions, deep and pungent, and then the voice of rejoicing from the new-born babes in Christ; then the song of thanksgiving from the hearts of the believer takes place, and then a stream of glory is let down from the throne of love upon their souls, and the hour, consecrated by the holy and the pious, to audience with their maker.

JOHN LUKE.

CORRESPONDENCE.

For the Methodist Protestant.

EDUCATION SOCIETIES.

Dear Brother,—The 19th No. of the Methodist Protestant was put into my hands by brother Harrod on board the steam-boat, on our passage from Norfolk to Hampton, to attend the session of our Annual Conference. On arriving we found that the Conference had already met for the transaction of business. It continued in session four days, and great harmony and brotherly love attended our deliberations.

Among other things which produced gratitude of heart to the author of all good, the manifestation of the life and power of religion among our ministers was not the least: and I can scarcely decide which gave me the most pleasure, the fidelity and energy with which the gospel was preached; or the deep feeling, and ardent piety which was manifest, whenever we came together to worship God. The Lord of the harvest was with us, and I cannot doubt but the kindness and hospitality of the citizens of Hampton, will be well repaid in spiritual blessings, for the trouble which we gave them in supplying our temporal necessities. Upon the whole, after travelling over a considerable tract of country, during the last year, I am prepared to say, that I have seen no place of which it could be said with more truth, that 'the fields are already white to harvest.' In casting my eye over the congregations, my attention was particularly drawn towards the number of interesting young men, who still remain strangers to God and the dearest interests of their own immortal souls. I could not refrain from grudging the devil the quiet possession of such an invaluable treasure as he had in the hearts of those dear youths. Oh! thought I, could their hearts only be made to feel the renewing and all-creating energy of the blessed Gospel of the Son of God, how many of them might be turned from darkness to light, from the power of Satan unto God, and become stars of the first magnitude! But my mind has been insensibly led away from the object which I had chiefly in view, in commencing this communication.

In the 19th number of the Protestant, to which reference has been made, I noticed with peculiar satisfaction the following editorial remarks on Education Societies:

"It is contemplated by some benevolent persons of our communion in this city, to form an Education Society, for the benefit of those among us who may wish to devote themselves to the Ministry;" and again: "Intending in a future No. to notice the subject more fully, we merely introduce it now to the consideration of our brethren, and friends generally. Meantime we would invite communications on the expediency, or in expediency, nature and effects of such institutions."

In copying the second sentence, I have taken the liberty of underscoring the first line, that a subject, which involves some of the dearest interests of the Church of God, may never be forgotten. Many of us have been writing and talking a great deal about reform; and we may flatter ourselves that, having under a good Providence based our religious privileges on a good Constitution, our work is accomplished; and folding our hands together, we may sing a quietus to ourselves. Let us not be hasty in arriving at such a conclusion. Nothing is more foreign from the true state of the case. As far as a very impartial examination of the subject will enable me to decide, we have only laid a good foundation, and the superstructure will be comparatively good or bad, depending upon the quality of the materials, and the skill of the artists who are employed in the work.

We have embodied in the new church some of the worst as well as best traits of old side Methodism: nor could it be expected, in breaking off from a denomination, in whose communion some of us have grown grey, that we should at once and simultaneously divest ourselves of the manners and customs, the views and prejudices which have grown with our growth and strengthened with our strength, however pernicious they may be to our usefulness as a Church.

If there be any one subject, to which our attention is called as a Church at this time with peculiar interest, it is the calm, dispassionate, unprejudiced and persevering consideration of the best means of promoting among our Ministers a higher standard of intellectual improvement.

The Methodist Episcopal Church has grown ashamed of its apathy on this important subject; and while Dr. Emory in the north, and Professor Durbin in the west, are lifting up their voice, to awake their whole community: while the Advocate on one hand and the Magazine on the other are teeming with spirited essays on Education—yea, and even the most prejudiced are beginning to sacrifice their prejudices to truth and propriety,—let me ask, if we are willing to receive, as a portion of our inheritance, the intellectual apathy, which the members of that Church have found, by painful experience, to be valueless: yea, seriously prejudicial to all their best interests? This is a subject which must sooner or later come before our people with all its true importance: and if possible, let us save our consistency. Let us not in one breath boast our ignorance, and in the next, turn about and blush on account of it.

I assert without the fear of successful contradiction, that the time is not distant, when the denomination of Christians in this country, which shall be found so lost to the best interests of the Redeemer's Kingdom, as to make no exertions for the education of their Ministers, must sink in the estimation of an enlightened community.

It was to save our consistency, and as far as possible to anticipate the views of our brethren in connection with this Conference, that at our late session we adopted the following resolution:—

Resolved, That the members of this Conference do highly appreciate the enlightened and benevolent exertions of the several Annual Conferences in connection with the Methodist Protestant Church, in the institution of Education Societies, and do therefore recommend and appoint a committee of five persons, whose duty it shall be to devise a plan and draft a constitution, which in their judgment may seem best for the organization of a similar institution within our own bounds, and report to the next Annual Conference.*

We consider this act of the Conference, as being well calculated to produce highly beneficial effects. The Church has a right to look to her deliberative assemblies to give a tone to every important measure, in the support of which her whole interests are required to be exerted. There the weight of talent in her Ministers and Delegates is supposed to rest. There too, we are to look for the formation of the highest purposes, and wisest plans, for the extension of the Redeemer's Kingdom.

*The following persons were appointed the above committee:—

Ira A. Easter, Wyoming, Dinwiddie county, Va.
W. J. Holcombe, Lynchburg.
Crawley Furney, Suffolk.
D'Arcy Paul, Petersburg.
Hiram Marding, Burgess' Store, Northern Neck.

If then we expect to see this subject brought before our people with any prospect of success, it must come with the sanction of the Conferences. We have not a moment to lose. The world of mind in rapid march moves on. We may halt by the way if we choose: but when it is too late, we may rue our indolence.

Let the business then be commenced immediately!—If delay is dangerous in the more ordinary concerns of life, it must be proportionably so in the momentous matter before us. "Let us therefore work while it is day; before a night of ignorance is upon us. E.

Extract of a letter received by the publisher, dated
Macon, Geo. May 21, 1831.

The "Methodist Protestant" is always a welcome visitor, and as far as my acquaintance extends, gives general satisfaction. Whilst its columns are preserved free from that acrimony which has so long been a disgrace to the Christian name, it will prove a great auxiliary in building up our infant Church. I am sorry to find that some of our Brethren manifest a strong desire to continue the controversy, and fear, from some indications, that much heat would be elicited. Before we again enter this field, would it not be well for us to take a seat at the feet of an Apostle, and learn the following lessons:—"put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long suffering, forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye:" "for what glory is it, if when ye be buffeted for your faults ye take it patiently, but if when ye do well, and suffer for it ye take it patiently; this is acceptable with God, for even hereunto were ye called, because Christ also suffered for us, leaving us an example that ye should follow his footsteps—who when he was reviled, reviled not again." With these instructions before us, we shall be enabled to use our pens to good purpose. Our communications will bear the stamp of a Christian spirit, and if compelled to notice the aberration of our brethren who stand opposed to us, it will be "more in pity than in anger;"—Christian communion and kindly affection should not be sacrificed at the shrine of party differences. We should remember that we are all Brethren, and employ the weapons of our warfare in pulling down the strong holds of Satan.—Our constitution is well received and meets the cordial approbation of the Brethren generally; indeed, I cannot see how it could be otherwise, in it our rights are well secured, and the powers properly balanced; the members of the Convention deserve the warmest gratitude of our Church, and I for one shall not cease to pray for a perpetuation of that liberty secured to us by their deliberations.

In Georgia, as in other places, we have to contend with a systematic opposition; but our Brethren, I believe, have breasted the storm with Christian firmness, putting their trust in Him who said to the winds, peace, and to the waves, be still. The Societies that have been organized, are now pretty well established, and in some of them there is an ardent hungering and thirsting after righteousness—may it increase more and more until they are filled with love of God, which passeth knowledge. Yes! which passeth knowledge; for when we first enter, his love may seem comparatively shallow; as we advance, however, its depth increases until it becomes an unfathomable sea. It were well if our people understood the meaning of the Apostle in its full extent when he says "my life is hid with Christ in God," and "I live: yet not I, but Christ liveth in me, and the life which I now live in the flesh, I live by faith of the son of God, who loved me, and gave himself for me. May we be a people zealous of good works, looking for and hasting unto the coming of the day of God."

Your Brother in Christian Union,
THO: GARDNER.

Anne Arundel, May 31, 1831.

DEAR BROTHER—I seize the opportunity of a leisure moment to drop you a line, because I know it will delight you to hear good concerning Zion. I can say with great confidence, that "the Lord of hosts is with us; the God of Jacob is our refuge." Our first Quarterly meeting was held at the Primary School house of the 39th School district, commencing on Saturday the 21st of this month and ending on Monday, 23d. During its continuance most of our people were enabled to say, from a consciousness of the divine presence, "truly the Lord of hosts is with us," and some of our old side friends who were in attendance with us, appeared to be happy in the Lord; and a goodly number of persons, of other denominations, of professing Christians, were evidently enabled to wait before God in the peaceful enjoyment of his smiles. We had a most precious time in our love

feast, and at the sacramental board. Our preaching on the Sabbath was in the open air, under the spreading branches of the neighboring oaks. There, our beloved president offered the word of life to a very large and attentive audience, and I trust the testimony was cordially received. There was many a tearful eye, and the seed then sown, will no doubt appear in its fruits, many days hence; yea in the annals of eternity. After the public meeting was dismissed, some of the friends retired with those who were under conviction to the house, and continued the exercises—for myself I had to retire and preach about seven miles off at 4 o'clock,) but I returned to the night meeting and heard Brother Boardly preach with satisfaction to myself and profit to the congregation. On Monday our meeting was continued until about 3 o'clock, and before we adjourned we have reason to believe that at least one soul obtained pardon of sin; and others retired fully resolved to gain a Saviour's love, or else to perish trying." On the whole it was a good time and fully encourages us to trust in the Lord for ever and ever.

On Saturday last we commenced a two days' meeting at our new meeting house near the Bodkin. In that country the people are extremely busy just now, and consequently our congregation was rather small on Saturday, but on Sabbath we had a good congregation both morning and afternoon, and although no person came forward to be prayed for, yet there were evident signs of contrition and seriousness in the congregation. At our love feast we had a refreshing time, and for the number of professors present and the time spent in this exercise, I do not remember to have ever known a more general or more satisfactory testimony in favour of the power and comforts of Religion. We are particularly obliged to our unstationed ministers, for the efficient help they afforded us during this meeting. On the whole, I feel greatly encouraged in the hope that God is beginning a gracious and general revival of Religion on this circuit. We have received some new members, since I came here, but I cannot just now recollect the precise number. I hope the brethren generally will pray for us, that our highest calculations may be fully realized. Yours, &c. W. KESLEY.

POETRY.

NOCTURNAL MUSINGS.

No. 6.

"Beware what earth calls happiness—beware
All joys but joys that never can expire.

YOUNG.

There's a hope for whose influence my heart would forego
All others, its greatness confessing—
The expectance of splendour and riches?—Ah, no!
For wealth may her costly endowments bestow,
Where the heart pines in secret the victim of wo,
Unblest—though abundance possessing:

It is not from the chaplet of honour and fame
The sweets of enjoyment to gather—
No—though glory may prompt the proud wish to obtain
An amaranth wreath—yet again, and again,
Experience has proved how ambition's bright flame
The germs of true happiness wither.

It is not social bliss and contentment to meet
In those whom affection has chosen—
Ah, no!—though the draughts of pure friendship be sweet,
Those draughts may embittered be with deceit,
Or, deep in the sepulchre's icy retreat,
Its streams that refreshed us, be frozen.

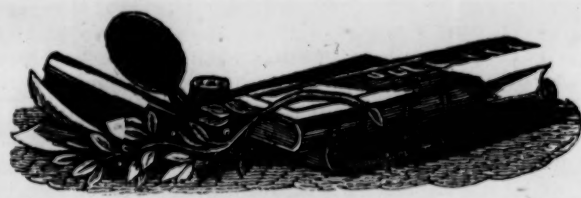
Nor is it in pleasure's gay flowery parterre
To inhale the sweet breezes of gladness.
Ah, no!—though its roses breathe fragrance, the air
Is often, too often, impregnate with care,
And the heart that reposes for happiness there
Will sigh for its folly and madness!

'Tis the prospect of bliss far more glorious and sure
Than ever by these can be given—
Of bliss that religion alone can secure,
Ethereal pleasures, whose joys shall endure
Through ages immortal, substantial, and pure—
The Hope of a portion in Heaven.

JANE.

A raven once an acorn took,
From Bashan's tallest, stoutest tree,
And laid it near a limpid brook,
And lived another oak to see.

Thus Melancholy buries Hope,
Which Faith still keeps alive;
And bids us with afflictions cope,
And all calamities survive.



BALTIMORE:

FRIDAY, JUNE 10, 1831.

Notwithstanding all we have said, we find that our correspondents still seem to misunderstand us. Some wish to see ecclesiastical matter in the paper, but under the erroneous impression that its insertion is inhibited, they never trouble themselves to furnish any. This is strange. We are sure we have been very explicit in our explanations. Any communications, involving invidious personalities or containing strictures on articles from an unworthy source, will inevitably be rejected; but well-written, sensible essays upon Church government generally, or the peculiar features of our own polity, will be welcomed. When it is considered that we have to furnish within the compass of eight pages a weekly entertainment, adapted to the various and even contrarious tastes of more than two thousand subscribers, (and perhaps three times as many readers,) scattered throughout every state in the Union, any one will readily perceive the necessity of consulting variety in the composition of the paper. Of course, one kind of subject cannot occupy its pages to the exclusion of others. Fill every number with ecclesiastical discussion, and a large class of our readers will be displeased. Devote it exclusively to Revival or Religious Intelligence, and it will not only be uninteresting from its sameness, but at the end of a year could be read with little pleasure or profit; because such matter possesses but temporary and local interest.

Our maxim, then, is to administer to every one his portion of meat in due season.

The following is a communication in reference to what we have said:—

MR. EDITOR—After the repeated invitations in your paper to your correspondents to furnish you with essays on Church government, we have been surprised to find that so few of them have turned their attention to that subject: It is really of more importance than our brethren seem to apprehend. It is true, it is of little importance to those, who have read thoroughly the old Mutual Rights, or who are well versed in the history of our secessions from the Methodist Episcopal Church, but there are a great number of your numerous subscribers, who have not had an opportunity of understanding the causes of those secessions, and therefore are easily imposed upon by the adherents of the old Church. We do not wish to be understood, as wishing to see the paper devoted at all to personal disputation, or to the dissemination of uncharitable and unchristian attacks upon other Churches, but to see a portion of its columns appropriated to a firm maintenance of the principles upon which the new Church is founded; and it is fair to contrast its government with that of the Church from which we have separated. The papers in the employment of the M. E. Church think proper to continue their attacks upon us, and place in the hands of their numerous itinerant ministers, arguments and statements to be wielded against us, and they are not unfaithful to the trust reposed in them. This being the case we think they ought to be met by fair argument, and their mis-statements corrected. Our friends are not prepared in all places to do this, as they are not fully acquainted with all the facts which gave rise to the formation of the new Church, and hence the necessity of our paper containing a brief review of the subjects of controversy. If our opponents should resort to scurrility, which has

been too often the case, we hope our brethren will not descend to notice them or their unmanly attacks upon the private character of individuals, who stand above the reach of their envenomed shafts. The prospect of impunity we hope will not encourage our revilers to be more lavish of their abuse of us. If so, public opinion will regulate this matter without our aid.

METHODIST PROTESTANT CAMP-MEETING.

A Camp-Meeting of the Methodist Protestant Church for Queen Ann's, Caroline, and Talbot Circuit, is appointed to be held about three and a half miles from Easton, Talbot county, on the land of Samuel Colston, Esq. to commence on Friday, the 22d July next, and end on the Wednesday following. The place fixed upon, offers many facilities of convenience and comfort. A spring of water, of the very first quality, affording an ample supply for all purposes, is within a few yards of the ground, which is high and sloping, with an excellent shade. Vessels of large size may come to Dover Bridge, within one mile, and those of smaller size, within less than half a mile of the spot, to which there are fine roads leading in several directions, and good pasturage and accommodations for horses (which will be well taken care of) very convenient.

All the members of our Church, and all our friends that are not members, and the public generally, who can make it convenient to have tents, or attend the said meeting, are invited to do so. Several eminent Ministers are expected to be present.

MANAGERS:

Jacob Lockerman,	Reuben T. Boyd,
Edward Stuvent,	Edward S. Hopkins,
Edward Mullikin,	Rigby Hopkins,
Daniel Weldon,	William Slaughter,
John M. G. Emory,	Theodore Denny,
Thomas Robinson,	Samuel Roberts,
Lambert W. Spencer,	Samuel Colston,
Joseph Council,	James Parrott,
William Hughlett,	Thomas Dewlin,
William Vanderford,	Henry Catrup,

TO CORRESPONDENTS.

"Nathaniel" is on file.
 "W." and "S." shall be attended to.
 "Philo Eleutherias" shall be inserted.
 "W. M." is not forgotten.

GREAT FIRE IN FAYETTEVILLE, N. C.

The town of Fayetteville has been almost totally destroyed by fire. Three hundred houses, including all the public buildings, have been consumed.

FAYETTEVILLE, N. C. May 29, 1831.

To the Editor of the National Gazette—

Sir—Fayetteville is no more!—This morning the sun rose upon us in its beauty, and with gladdened hearts we flocked to the Churches of our God.—Now we are in ruins. But two stores of all this place contained are standing. The rest are entirely consumed. Nothing but stacks of tottering chimnies remain to tell what we once were.

Except in the outskirts of the town, and in those streets which are a little off from the centre of the village, not a dwelling house remains. All the churches, with the exception of the Methodist, which is distant from the centre of the town, is destroyed. The Academy, the two splendid hotels, our printing offices, the two Banks, and the old State-house, every apothecary's shop, and some of our mills, are all in ashes.

The fire communicated, (it is supposed,) from a chimney, precisely in the centre of our village, and spread with inconceivable rapidity through every street. It was just after the congregation had been dismissed, about half past 12 o'clock, when the fire was discovered, and in less than one hour and a half, our village was literally a "sea of flame." The goods were consumed in the streets; the engines were burnt at their stands.—Some who had property removed to a distance in expectation of safety, were disappointed; too soon the destroying element reached them. The churches, though

at a distance from each other, were soon in flames. The tall steeple of the Presbyterian church seemed a pyramid of fire; for a while it stood firm, soon the bell descended with a crash—the steeple trembled, tottered, and fell. The Episcopal Church was soon in ashes.

As I wandered through the outskirts of the place, to administer relief so far as possible to the distressed, my heart sunk within me. The sick were borne out of their houses, and were lying on pallets in the street. Others, faint and exhausted, were reclining on the beds which had been thrown out. Every moment our ears were stunned with the explosion of powder, to demolish the buildings which might stay the flames. But although many were thus levelled, there was not strength to pull the timbers from the reach of the conflagration.

It is impossible to paint the heart rending scenes which every where occurred. Parents were inquiring for their children, and children for their parents, and in every countenance reigned despair.

I have been round the fire in every direction, and the above statements are the result of my own observation. From where I now write I can perceive, for the extent of nearly half a mile, the light which flashes up from the smouldering ruins. A very small portion of the property was insured. Most of the people lost their all! Our distress may be partially imagined, but cannot be justly conceived of. Much bodily injury was experienced, but so far as is at present known, no lives were lost.—What results may be ascertained, when our friends are collected, it is impossible to say.

HENRY A. ROWLAND, Jr.

REVOLUTION IN BRAZIL—ABDICATION AND FLIGHT OF THE EMPEROR.

The ship Augusta, at New York, sailed from Rio de Janeiro on the 8th of April. She brings very important intelligence of a revolution in Brazil. The troops had joined the people—all was in confusion when she sailed. The Emperor, Don Pedro, had abdicated in favor of his son, a child about seven years old. This measure, however, did not quiet the public mind, and the Emperor had fled, having got on board an English frigate off the harbour. The following letter, from the Journal of Commerce and Daily Advertiser, communicates the particulars of the Revolution:—*Balt. Patriot.*

RIO JANEIRO, April 7th, 1831.

A revolution has taken place; the Emperor has abdicated in favor of his son. He is at this moment, together with his family, on board the English seventy-four "Warspite," in this harbour. It is impossible in our present state, to offer any opinion as to the future, so many are the reports in circulation. No doubt this has been a plot long brewing, and for want of proper energy, has lingered in reaching its maturity.

Great confusion and alarm prevail throughout the city. The Portuguese residents are in great fear, both for their property and lives, if the present state of anarchy is allowed to continue. The troops attached to the Emperor all went over to the people. Under these circumstances, he has been forced to leave. All business is of course at an end.

LETTER OF ABDICATION.

Exercising the right which the Constitution gave me, I declare that I have voluntarily abdicated [the throne] in favor of my dear and beloved son, DON PEDRO D'ALCANTARA.

Bona Vista, 7th April, 1831, and of Independence and the Empire the 10th. (Signed)

PEDRO.

COMMUNICATIONS.

Mr. Editor,—Agreeably to a resolution of the Board of Managers of the Preacher's Aid Society of Pittsburgh, I herewith send you a copy of the Constitution, together with the names of the officers, which you will please insert in the Methodist Protestant.

Respectfully,

ROBERT H. DOURHITT.

Pittsburgh, May 24th, 1831.

Sec'y.

CONSTITUTION OF THE PREACHERS' AID SOCIETY OF PITTSBURGH.

Formed April, 1831.

Whereas, the Methodist Protestant Church is yet in its infancy; having, in but few places, comparatively speaking, regular circuits and stations formed; there existing,

however, a number of societies, in various directions, in a detached condition, measurably destitute of ministerial assistance:—and whereas, there is at the present a Providential opening for the formation of other societies, which, combined with the former, may become regular ministerial charges capable of supporting a minister among themselves:—and whereas, ministerial support cannot be otherwise than very precarious, until circuits are thus regularly formed; Therefore, *Resolved by this Meeting*, That it is expedient and necessary that we organize ourselves into a society, for the purpose of raising supplies and extending assistance to those ministers of our church, who cannot for the present be supported by those societies among whom they labor.

Constitution.

Art. 1. This Society shall be denominated, "The Preachers' Aid Society of Pittsburgh."

Art. 2. The Board of Officers shall consist of one President, one Vice President, one Treasurer, one Secretary, and twelve Managers.

Art. 3. The president and vice president to officiate in their respective places at each meeting of the Board—if the president should be absent at any time, then the vice president should fill his place, if the vice president should likewise be absent, the managers shall elect a president for the time being.

Art. 4. The treasurer shall keep a correct account of all the moneys received, and all that he may pay out from time to time, and make a regular annual report of the same.

Art. 5. The duty of the secretary shall be, to keep a book of proceedings of all the business of the meetings, to register all communications to and from the Society, and make an annual report to be delivered before the Society and to embrace every item usually contained in such annual exhibit.

Art. 6. It shall be the business of the Board of Officers to manage the concerns of the Society, and to make by-laws for their own government, not incompatible with this constitution.

Art. 7. Any person desiring to become a member of this Society can do so by subscribing 50 cts. annually, and any individual who may subscribe 10 dollars shall be constituted a life subscriber.

Art. 8. The Board of Officers shall be elected annually by the Society.

Art. 9. The first Monday in April of each year shall be the day of the annual meeting; and the first Mondays of July, October and January the days of quarterly meetings. Extra meetings may be called by the consent of the president and a manager.

Art. 10. If the place of any member of the Board shall become vacant on account of death, resignation, or removal from town, the Board shall have power to fill such vacancy for the unexpired part of the year.

Art. 11. All business which shall be transacted by the Board of Officers shall be regularly decided by a majority of them.

Art. 12. No article of this constitution shall be altered or amended, only at an annual meeting of the Society.

At the first annual meeting held in the Smithfield Street Meeting House, the following named persons were chosen officers for the ensuing year.

THOS. GREENOUGH, President,
 JOSEPH McCUTCHEN, Vice P.
 GEORGE McCLAIN, Treasurer,
 ROBERT H. DOURHITT, Sec'y.

ANNUAL CONFERENCES.

The following suggestions were handed to us by a highly respectable brother, with a view to produce uniformity in all our Annual Conferences, in the order of business. The Convention very properly left each Conference to adopt what routine of business it may judge best. But it is the opinion of some, that a uniform mode or order of business would facilitate the operations of the respective conferences, and familiarize the minds of all the brethren to some known and universal system.

Routine of Business for an Annual Conference.

1. When the Conference shall have been opened, as directed by discipline, the president of the last Conference in the chair, appoint a secretary.

2. Let the certificates of the delegates be examined, and a complete list of the members of Conference be made out. This may be done at once by the Conference, or by a committee, with instructions to report forthwith.

3. Let the official character of each ministerial mem-

ber of Conference, and that of each itinerant preacher, be examined.

4. Elect a President for the ensuing year.
5. Elect the Conference Steward.
6. Appoint committees for the following purposes, and any others that may be deemed necessary.

One to examine candidates for the itinerancy. Another to examine candidates for deacons, and elders' orders. A third to assist the conference steward. One on finances. One to examine the journal of the last Conference for unfinished business. One on boundaries. Another to hear appeals from those preachers, who may be dissatisfied with the appointment given them by conference for the ensuing year. Another to fix the appointments for preaching during the sitting of Conference. And one to prepare the minutes for publication, obituaries, &c.

7. Receive preachers to itinerate.
8. Elect, to deacons and elders' orders.
9. Elect ministerial members of conference.
10. Register the names of those ministers and preachers who have deceased, withdrawn, are expelled, cease to itinerate, or are transferred.

11. Grant superannuated relations to those who in the judgment of the conference, are proper subjects for such relation.

12. Call for the number of members in each circuit and station, and the names of all the unstationed ministers and preachers in each, with a view to make out "a complete list of all the stationed and unstationed ministers and preachers within the district."

13. Hear appeals from committees of trial.

14. Define and regulate the boundaries of circuits and stations, where necessary.

15. Station the ministers and preachers.

16. Make such special rules and regulations as the peculiarity of the districts may require—and also such financial regulations as may be necessary.

17. Receive the general exhibit of the conference steward.

18. Appoint the standing committee of elders, directed by discipline, page 47, section 22.

19. Appoint the time and place for the sitting of the succeeding Annual Conference.

20. Examine the draft of the minutes prepared by the publishing committee, and also the extracts to be forwarded to the book agent for publication in the Methodist Protestant.

21. Make a proper disposition of the journals, papers, &c. belonging to the conference, and adjourn.

RELIGIOUS INTELLIGENCE.

For the Methodist Protestant.

PRESBYTERIANS IN WASHINGTON.

Mr. Editor.—The following letter, received by me from the Rev. Mr. Danforth, a Presbyterian Clergyman of Washington City, contains an account of the rise and progress of the work of God among his people, and other Presbyterian congregations in Washington and Georgetown; it is so very interesting and well calculated to strengthen the hands of Christians in the great work of the Lord, that I have concluded to hand it over to you for publication. The Rev. Dr. Balch, whose name has been mentioned, and whose congregation has also been signally visited with the salvation of God, is now perhaps, one of the most zealous and devoted clergymen in the U. States. He has been for more than half a century labouring in Georgetown, D. C., and no doubt like Simeon of old, has been ready to exclaim, "Now Lord Jettest thou thy servant depart in peace, for mine eyes have seen thy salvation." I hope our Brethren in Georgetown, of the Methodist Protestant Church, will soon favour us with an account of the revival they have had at their four days' meeting. I was there and witnessed the mighty displays of God's power in their midst. You will receive from me shortly, a sketch of the displays of divine mercy and salvation in St. John's Church in this city. Truly God has been good to us—our altar has been crowded with mourners, many have

received the pearl of great price—the work is going on—may it spread till all our people and the congregation that stately meet with us, shall be filled with all spiritual blessings in Christ Jesus.

Yours truly,
W. W. WALLACE.

Washington, June 3, 1831.

Dear Brother,—Excuse me for not having written you before, on the subject named by you at our interview in G. I have been so pressed on every side, as almost to be compelled to break promises.

I should have written you before, concerning your meeting, which commences to day, at least to have told you it was impossible for me to go to B. but this, too, has been delayed. And now what shall I say. My heart is with you. May God bless you and your people. Our revival here began in the family of a brother, who was much devoted to the Lord. While most slept, he with a very few watched, and wept, and prayed, and anxiously waited for the tokens of God's presence. The first awakened and converted, were members of his own family. Three children, two visitors in his house, and his servant, were all brought to rejoice in Jesus Christ as their glorious Saviour. Finding that some few brethren and sisters were anxious for the coming of the Lord, I resolved not to disappoint their hopes by neglecting to use any means which we might expect God would bless in time to come, as he has in times past.

I therefore appointed a four days' meeting, inviting ministers from abroad to attend. From the moment we went out to meet the Lord, he rose and met us, and showed us his glory. "Return unto me, and I will return unto you, saith the Lord." You will always find this to be true. Numbers were awakened the first day of our holy convocation. Every day the interest increased. We called all who were willing to come out from the world to the anxious seats; at one time 60 came forward; the old and the young, but chiefly the latter; the rich and the poor, the bond and the free. In about a week 200 from Mr. Post's church and mine, attended a meeting for inquirers.

In the course of a fortnight, upwards of a hundred had obtained hope of pardon and reconciliation with God. The means used, which were evidently and immediately blessed of God, were pointed preaching, displaying as well the sword of the law, as the sceptre of the gospel; repeated prayers offered by the brethren in public; little circles of prayer in private by both sexes "apart," (see Zech. 12 ch.) active visitation from house to house, to bring the matter home to the heart and conscience of the individual, thus preventing him from dividing with, or shifting off guilt upon others; sun-rise prayer meetings every morning; calling people either to rise and stand in their places, or to sit on the anxious seats as an expression of their determination to serve the Lord; hearing the requests of friends for their unconverted friends, that the people of the Lord would remember them in their prayers, &c. &c. God has blessed all our efforts made in simplicity and in faith. The work has spread in Alexandria, and a four days' meeting was held by our Presbytery in Georgetown, commencing last Friday in Dr. Balch's Church, which has been wonderfully blessed. About a hundred came forward on Saturday night to be prayed for, and 150 attended an anxious meeting on Tuesday. Some of the most wealthy and respectable heads of families in the place, have humbled themselves to supplicate an interest in the intercessions of Christians at the throne of grace. It is a season of greater mercy than we have ever enjoyed in this District, and we do fervently thank God, and pray that he would of his infinite mercy, continue this good work to the end of time. May God bless you and your people, I say again, and especially his cause among you. Nothing can stand before the power of prayer. Prayer, prayer, prayer is the first, second and third qualification of a true revival church, as it is of a true revival Christian.

I remain truly and cordially,

Yours,
JOSHUA N. DANFORTH.

From the Correspondent.

METHODIST PROTESTANTS IN VIRGINIA.

Morgantown, Va. May 4th, 1831.

Mr. Henkle.—Since I wrote you last I have visited several circuits, all of which are on the advance. In some places the prospects are quite cheering.

Brother Evans has formed several new societies lately on Zanesville Ct. Brother Richardson, on Dresden is doing well. He had but forty members on his circuit at the commencement of the year, but he has increased their number considerably. His success in the town of Coshocton is rather remarkable. Coshocton is a county seat about 30 miles north of Zanesville, on the great

Ohio canal, and has heretofore been more celebrated for its irreligion, than any other seat of justice, of my acquaintance in the state. The Episcopal Methodists have frequently tried to establish a society in this place, but have been unsuccessful.—Brother R. has formed one therein of 17 members: none of whom, we believe, at the time, were members of any church.—And a number of them as we heard them confess in love-feast, were in the front rank of transgressors. But the change effected in their conduct, and the improvement of their moral character is so great that the public have confidence in their sincerity.—The whole has had a tendency to produce a greater excitement in the place, as I was told, than has ever before been witnessed.—The labors of the Rev. Geo. Warner, a pious young man of the Presbyterian order, has contributed considerably to effect an alteration in the religious feeling of the people of Coshocton.

On this circuit they are moderately on the increase. Brother Collins organized a society of ten members, a few days past, some ten or twelve miles up the Monongahela from here; all of whom, we believe are from the old church. In Waynesburgh the brethren expect to get their meeting house fitted for next Q. Meeting which will be in June. It is a fine brick building put under roof last fall. Mrs. Hunter, companion of Esq. Hunter of that place, and who is not a member of our church, has lately given the society a lot of ground, valued at \$300, to be appropriated to finishing the house.

Yours, &c. C. SPRINGER.

AMHERST COLLEGE.

Extract of a letter from an officer in Amherst College to a gentleman in Boston, dated Amherst, May 7th, 1831.

Dear Sir,—When I wrote you last, we were apparently on the eve of a revival in College. Since that time we have witnessed scenes of intense interest, which can never be obliterated from our minds in this world or another. The work has been distinguished by a deep and at times an awful solemnity. Such perfect silence has often reigned during an entire service in the chapel, that the ticking of the time piece could be distinctly heard in every part of the room; and like intense attention has existed at the most crowded meetings in the village. Little has been said about the numerical results of this work; but not less than 30 in College, have recently experienced a hope, more or less strong, of the forgiveness of their sins. Seven, whose hopes date further back than this revival, expect to join the College church tomorrow; which is the last Sabbath of the term. And we rejoice that the students are about to separate in a state of feeling apparently so desirable; affording grounds for the hope, that they will be useful in vacation, and return with a genuine revival spirit. The conviction seemed general at the commencement of the work, that it must be engaged in by Christians as a permanent concern; and there is seemingly as much earnestness in prayer and strength of faith, as there were six weeks ago; although instances of hopeful conversion are now unfrequent.

This work has been carried on in the village for several weeks with great power. Last week the College united with Mr. Washburn's society in a succession of meetings of three days continuance. They were crowded and exceedingly solemn, and judge of our surprise, on entering the meeting for inquirers, on the evening after the last of these meetings, to find between 200 and 300 souls!—not all, indeed, deeply convicted of sin; but all, more or less solicitous about their salvation. Many of these have since found relief; and the work is extending to the other parishes in town; in one of which, an effort will be made, the coming week, to sustain a continued series of religious meetings.

The effect of these continued meetings, when well sustained by ministers, has in this region, seemed to be very happy on young converts, and professing Christians. In Conway, a place not far from this, these meetings were held three days a few weeks ago, before any special seriousness had been manifested. Forty inquirers were present at the first meeting for the anxious; afterwards sixty at the second, and nearly one hundred at the last, one week ago. Boston Recorder.

REVIVAL AT THE UNIVERSITY OF NORTH CAROLINA.

We publish the following, says the editor of the Southern Religious Telegraph, from the Rev. D. L. Russell, that those who know the importance of a work of grace in that institution, may take courage, and commend it to God in their earnest prayers.

University of N. C. May 27th, 1831.

Brother Converse.—The Lord is working gloriously at this place.—In little more than one week about twenty conversions have taken place among the students. This

is the first revival since the institution was founded,—its commencement is powerful. A good many more seem to be under deep impressions, the work is still and solemn. I will just add that some idea of the deep interest felt, in a short time, may be formed from the fact, that, the next morning after I preached the first time, eight students called on me to inquire what they must do to be saved.—From that time (Wednesday morning) till Saturday, the number of inquirers increased to, say 20.—It was understood that I was to leave here on Saturday morning to attend an inquiry meeting in Raleigh, at night, where there is also an interesting state of things, but before I had left my room in the morning, a number called to talk about the things of eternity, and during the whole day I was almost incessantly engaged in talking and praying with inquirers.—Such was the state of things that I felt constrained to give up the idea of going to Raleigh that day. Almost every hour in the day students are calling, from 35 to 40 have in this way visited me, most of whom seem to be pretty deeply impressed; and it is believed there are few in college who are not partially interested. May the Lord enable his people to pray in the spirit for the conversion of many more sinners at Chapel Hill.

Yours in haste,

D. L. RUSSELL.

P. S.—There are now some in my room waiting for an opportunity to converse.

SKETCHES.

From the Amulet.

THE INDIAN MOTHER.

(Concluded.)

The few travellers who have visited these regions agree in describing a phenomenon, the cause of which is still a mystery to geologists, and which imparts to the lonely depths of these unappropriated and unviolated shades an effect intensely and indescribably mournful. The granite rocks which border the river, and extend far into the contiguous woods, assume strange, fantastic shapes; and are covered with a black incrustation, or deposit, which contrasted with the snow-white foam of the waves breaking on them below, the pale lichens which spring from their crevices and creep along their surface above, give these shores an aspect perfectly funeral. Between these melancholy rocks—so high and so steep that a landing-place seldom occurred for leagues together—the canoe of Father Gomez slowly glided, though urged against the stream by eight robust Indians.

The unhappy Guahiba sat at first perfectly unmoved, and apparently amazed and stunned by her situation; she did not comprehend what they were going to do with her; but after a while she looked up towards the sun, then down upon the stream; and perceiving, by the direction of one and the course of the other, that every stroke of the oar carried her farther and farther from her beloved children, her husband and her native home, her countenance was seen to change and assume a fearful expression. As the possibility of escape, in her present situation, had never once occurred to her captors, she had been very slightly and carelessly bound. She watched her opportunity, burst the withs on her arms, with a sudden effort flung herself overboard, and dived under the waves; but in another moment she rose again at a considerable distance, and swam to the shore. The current being rapid and strong, carried her down to the base of a dark granite rock which projected into the stream; she climbed it with fearless agility, stood for an instant on its summit, looking down upon her tyrants, then plunged into the forest, and was lost to sight.

Father Gomez, beholding his victim thus unexpectedly escape him, sat mute and thunderstruck for some moments, unable to give utterance to the extremity of his rage and astonishment. When, at length, he found voice, he commanded his Indians to pull with all their might to the shore; then to pursue the poor fugitive, and bring her back to him, dead or alive.

Guahiba, meantime, while strength remained to break her way through the tangled wilderness, continued her flight; but soon exhausted and breathless, with the violence of her exertions, she was obliged to relax her efforts, and at length sunk down at the foot of a huge laurel tree, where she concealed herself, as well as she might, among the long, interwoven grass.—There, crouching and trembling in her lair, she heard the voices of her persecutors hallooing to each other through the thicket. She would probably have escaped but for a large mastiff which the Indians had with them, and which scented her out in her hiding-place. The moment she heard the dreaded animal snuffing the air, and tearing his way through the grass, she knew she was lost. The Indians came up.—She attempted no vain resistance;

but, with a sullen passiveness, suffered herself to be seized and dragged to the shore.

When the merciless priest beheld her, he determined to inflict on her such discipline as he thought would banish her children from her memory and cure her for ever of her passion for escaping. He ordered her to be stretched upon that granite rock where she had landed from the canoe, on the summit of which she had stood, as if exulting in her flight—THE ROCK OF THE MOTHER, as it has ever since been denominated—and there flogged till she could scarcely move or speak. She was then bound more securely, placed in the canoe, and carried to Javita, the seat of a mission far up the river.

It was near sunset when they arrived at this village, and the inhabitants were preparing to go to rest. Guahiba was deposited for the night in a large barn-like building, which served as a place of worship, a public magazine, and occasionally, as a barrack. Father Gomez ordered two or three Indians of Javita to keep guard over her alternately, relieving each other through the night; and then went to repose himself after the fatigues of his voyage. As the wretched captive neither resisted nor complained, Father Gomez flattered himself that she was now reduced to submission. Little could he fathom the bosom of this fond mother! He mistook for stupor or resignation, the calmness of a fixed resolve. In absence, in bonds, and in torture, her heart throbbed with but one feeling, one thought alone possessed her whole soul:—her children—her children—and still her children!

Among the Indians appointed to watch her was a youth, about eighteen or nineteen years of age, who perceiving that her arms were miserably bruised by the stripes she had received, and that she suffered the most acute agony from the savage tightness with which the cords were drawn, let fall an exclamation of pity in the language of her tribe. Quick she seized the moment of feeling, and addressed him as one of her people.

"Guahibo," she said, in a whispered tone, "thou speakest my language, and doubtless thou art my brother! Wilt thou see me perish without pity, O son of my people? Ah, cut these bonds which enter into my flesh! I faint with pain! I die!"

The young man heard, and as if terrified, removed a few paces from her, and kept silence. Afterwards, when his companions were out of sight, and he was left alone to watch, he approached, and said, "Guahiba!—our fathers were the same, and I may not see thee die; but if I cut these bonds, white men will flog me: wilt thou be content if I loosen them, and give thee ease?" And as he spoke, he stooped and loosened the thongs on her wrists and arms; she smiled upon him languidly, and appeared satisfied.

Night was now coming on. Guahiba dropped her head on her bosom and closed her eyes, as if exhausted by weariness. The young Indian, believing that she slept, after some hesitation laid himself down on his mat. His companions were already slumbering in the porch of the building, and all was still.

Then Guahiba raised her head. It was night—dark night—without moon or star. There was no sound, except the breathing of the sleepers around her, and the humming of the mosquitoes. She listened for some time with her whole soul; but all was silence. She then gnawed the loosened thongs asunder with her teeth. Her hands once free, she released her feet; and when the morning came she had disappeared. Search was made for her in every direction. But in vain; and Father Gomez, baffled and wrathful, returned to his village.

The distance between Javita and San Fernando, where Guahiba had left her infants, is twenty-five leagues in a straight line. A fearful wilderness of gigantic forest trees, and intermingling underwood, separated these two missions;—a savage and awful solitude, which, probably, since the beginning of the world, had never been trodden by human foot. All communication was carried on by the river; and there lived not a man, whether Indian or European, bold enough to have attempted the route along the shore. It was the commencement of the rainy season. The sky, obscured by clouds, seldom revealed the sun by day; and neither moon nor gleam of twinkling star by night. The rivers had overflowed, and the lowlands inundated. There was no visible object to direct the traveller; no shelter, no defence, no aid no guide. Was it providence—was it the strong instinct of maternal love, which led this courageous woman through the depths of the pathless woods—where rivulets, swollen to torrents by the rains, intercepted her at every step, where the thorny lianas, twining from tree to tree, opposed an almost impenetrable barrier; where the mosquitoes hung in clouds upon her path; where the jaguar and the alligator lurked to devour her; where the rattle-snake and the water-serpent lay coiled up in the damp grass, ready to spring at her; where she had no food to support her exhausted frame, but a few berries, and the large

black ants which build their nests on the trees? How directed—how sustained—cannot be told: the poor woman herself could not tell. All that can be known with any certainty is, that the fourth rising sun beheld her at San Fernando; a wild, and wasted, and fearful object; her feet swelled and bleeding—her hands torn—her body covered with wounds, and emaciated with famine and fatigue;—but once more near her children!

For several hours she hovered round the hut in which she had left them, gazing on it from a distance with longing eyes and a sick heart, without daring to advance: at length she perceived that all the inhabitants had quitted their cottages to attend vespers; then she stole from the thicket, and approached, with faint and timid steps, the spot which contained her heart's treasures. She entered, and found her infants left alone, and playing together on a mat: they screamed at her appearance, so changed was she by suffering; but when she called them by name, they knew her tender voice, and stretched out their little arms towards her. In that moment, the mother forgot all she had endured—all her anguish, all her fears, every thing on earth but the objects which blessed her eyes. She sat down between her children—she took them on her knees—she clasped them in an agony of fondness to her bosom—she covered them with kisses—she shed torrents of tears on their little heads, as she hugged them to her. Suddenly she remembered where she was, and why she was there: new terrors seized her; she rose up hastily, and with her babies in her arms, she staggered out of the cabin—fainting, stumbling, and almost blind with loss of blood and inanition. She tried to reach the woods, but too feeble to sustain her burthen, which yet she could not relinquish, her limbs trembled, and sank beneath her. At this moment an Indian, who was watching the public oven, perceived her. He gave the alarm by ringing a bell, and the people rushed forth, gathering round Guahiba with fright and astonishment. They gazed upon her as if upon an apparition, till her sobs, and imploring looks, and trembling and wounded limbs, convinced them that she yet lived, though apparently nigh to death. They looked upon her in silence, and then at each other; their savage bosoms were touched with commiseration for her sad plight, and with admiration and even awe, at this unexampled heroism of maternal love.

While they hesitated, and none seemed willing to seize her, or to take her children from her, Father Gomez, who had just landed on his return from Javita, approached in haste, and commanded them to be separated. Guahiba clasped her children closer to her breast, and the Indians shrunk back.

"What!" thundered the monk: "will ye suffer this woman to steal two precious souls from heaven?—two members from our community? See ye not, that while she is suffered to approach them, there is no salvation for either mother or children?—part them, and instantly!"

The Indians, accustomed to his ascendancy, and terrified at his voice, tore the children of Guahiba once more from her feeble arms: she uttered nor word nor cry, but sunk in a swoon upon the earth.

While in this state, Father Gomez, with a cruel mercy, ordered her wounds to be carefully dressed: her arms and legs were swathed with cotton bandages; she was then placed in a canoe, and conveyed to a mission, far, far off, on the river Esmeralda, beyond the Upper Orinoco. She continued in a state of exhaustion and torpor during the voyage; but after being taken out of the boat and carried inland, restoratives brought her back to life, and to a sense of her situation. When she perceived, as reason and consciousness returned, that she was in a strange place, unknowing how she was brought there—among a tribe who spoke a language different from any she had ever heard of before, and from any she had ever heard before, and from whom, therefore, according to Indian prejudices, she could hope nor aid nor pity;—when she recollected that she was far from her beloved children;—when she saw no means of discovering the bearing or the distance of their abode—no clue to guide her back to it;—then, and only then, did the mother's heart yield to utter despair; and thenceforward refusing to speak or to move, and obstinately rejecting all nourishment, thus she died.

The boatman, on the river Atabapo, suspends his oar with a sigh as he passes the rock OF THE MOTHER. He points it out to the traveller, and weeps as he relates the tale of her sufferings and her fate. Ages hence, when those solitary regions have become the seats of civilization, of power, and intelligence; when the pathless wilds, which poor Guahiba traversed in her anguish, are replaced by populous cities, and smiling gardens, and pastures, and waving harvests—still that dark rock shall stand, frowning over the stream; tradition and history shall preserve its name and fame; and when the pyramids, those vast, vain monuments to human pride, have passed away, it shall endure, to carry down to the end of the world the memory of the Indian Mother.



ORIGINAL POETRY.

For the Methodist Protestant

A FRAGMENT.

In those lone graves, the forms that lie,
Unconscious of the world around them,
Once lived, once felt, once thought as I,
Now, death in his dark cell has bound them.

How oft upon fair natures' forms
They've gaz'd, with an admiring eye!—
The twilight calms, the midnight storms,
The troubled sea, the placid sky.

And oft, upon yon moon so bright,
Whose beams, 'neath where yon willows wave,
Broken in glittering fragments, light
Midst the long grass upon their graves.

How oft, the silver sounding swell,
Rising and falling on the air,
Of yonder tolling village bell,
Hath summoned them to vesper prayer!

Unheeded now, the sky serene,
The midnight storm, no longer fear'd,
The vivid lightnings flash unseen,
And thunders shake their graves unheard.

W. M.

For the Methodist Protestant.

Lines suggested at seeing the body of an Infant thrown
with the dirt, which had accumulated in the mouth
of one of the sewers at Washington City, supposed to
have been murdered by its mother.

Cruel mother, scarce had her first-born breathed
The breath of life, ere a deadly blow aim'd
By her fiendish self had cleft asunder
Its vitality; and while night's stillness
Reign'd, ere the sun had seen her wickedness,
Consigned its body to the filthy sewer,
There deep embowel'd, food for noxious worms.
What heart so obdurate, so dead to feeling,
That does not weep, that is not pain'd and sick
At such degen'racy. A mother thus,
Whose sacred charge 'tis giv'n her little one
To rear and cherish, despite of heav'n,
Of fellow-feeling, and paternal love,
Hurls with tartarean madness back the gift
Into eternity. 'Tis gain to thee,
Sweet babe—tho' heaven's dread ire is kindled,
And conscience rends thy mother's inmost soul,
Thou art secure. Escap'd a world of pain
Thy soul rests sweetly with its maker, God.

Alexandria, May 25th.

S—

ANECDOTE OF TWO LITTLE CHILDREN.

I have recently heard of two little children, who were
seen by the person who related the fact, sitting together
with the bible before them, reading and weeping over
that affecting passage in the prophecy of Jeremiah, 'The
harvest is past, and the summer is ended, and we are
not saved! They were mourning in bitterness of spirit,
that they had neglected so long the care of their souls;
and trembled, fearing the time of God's merciful visita-
tion to them, had gone by forever.

Their cries for mercy were subsequently heard, and
they became interested in that salvation which alone
can redeem from the power and consequences of sin.—
And they love to tell how sweet it is to believe in Jesus,
and how much more happiness their hearts feel, than
they ever felt before. They would fain persuade every
child to come and be made happy like them, and conse-
crate their lives to the service of that gracious Saviour
who loves to hear the cries of children, and save them
from their sins.

I suppose no little boys and girls who will read this,
can be younger than these children, and I hope they will
resolve to follow this example, and immediately give
their hearts to Jesus Christ, lest they become forever
hardened in impenitence and sin.—S.S.Herald.

CONVENTIONAL PROCEEDINGS.

(Continued from page 168.)

ARTICLE XII.

ELIGIBILITY OF OFFICE.

I. Every Minister and Preacher, and every white, lay,
male member, in full communion and fellowship, having at-
tained to the age of 21 years, shall be entitled to vote in all
cases, and no other person whatever, except in the election of
class leaders.

Provided, however, that no itinerant minister or preacher
shall vote, in the election of delegates to any Annual Confer-
ence, in which he is a member ex officio.

II. Every Minister and Preacher, and every white, lay,
male member, in full communion and fellowship, having at-
tained to the age of years, and having been in full
membership years, shall be eligible as a representative
in the General Conference.

III. No Minister shall be eligible to the office of Presi-
dent of an Annual Conference, until he shall have faithfully
exercised the office of elder years.

IV. No person shall be appointed a Superintendent except
he be an ordained minister.

The following words were stricken out, the first sec-
tion and the section adopted; "and no other person what-
ever, except in the election of class leaders."

The first blank in section two, was filled with the word
"twenty-five," and the second blank with, "two," and the
section passed.

The following paragraph was offered by brother Davis
as a third section, and was adopted.

"No person shall be eligible as a delegate to the an-
nual conference, or as a steward, who has not attained to
the age of twenty-one years, and who is not a regular
communicant of this church."

The blank in the following section was filled with
"two years."

The last section was stricken out, and the whole article
as amended, was adopted.

Monday Morning, Nov. 15.

Pursuant to adjournment, the convention met.

The president being absent. Dr. French was called to
the chair.

The thirteenth article was taken up, which in the
draft submitted, reads as follows:

ARTICLE XIII.

JUDICIARY PRINCIPLES.

I. All immoralists shall render Ministers, Preachers and
members, liable to expulsion from the Church.

II. The neglect of duties required by the word of God, or
the indulgence in sinful words and tempers, shall subject the
offender to admonition, and if persisted in, after repeated ad-
monitions, to expulsion.

III. For preaching or disseminating unscriptural doc-
trines, Ministers, Preachers, and Members, shall be liable to
admonition; and if incorrigible, to expulsion: Provided al-
ways, that no Minister, Preacher or Member, shall be expel-
led for matters of opinion alone, except they be, such heresies
as are condemned by the word of God.

IV. All officers of the Church shall be liable to removal
from office, for mal-administration.

Brother Shinn moved, that the first section be so
amended as to read thus: "All offences condemned by
the word of God, as being sufficient to exclude a person
from the kingdom of grace and glory, shall subject min-
isters, preachers and members to expulsion from the
church." This substitute was received and adopted.

The second section was then taken up, and adopted.

The third section was then considered. Dr. Holcome
moved to amend by inserting the following sentence, af-
ter the word "doctrines," "affecting the essential inter-
ests of the christian system." The amendment was car-
ried.

Brother D. B. Dorsey moved that the word "heresies"
be stricken out. Carried.

The fourth section was adopted without amendment,
and the whole articles passed, as amended.

(To be continued.)

AMERICAN GOVERNMENT.

It is a beautiful trait in the history of the American
Government, that it has never shed a drop of human
blood, nor banished a single individual for State crimes!
No renegade minister grows immortal there by "saving
the Constitution" and crushing the "hydra of jacobin-
ism," at the expense of human blood and human happi-
ness. I am delighted to find that the more popular a
government grows, the more mild it becomes; and that
the glory of dispensing with the services of the hang-
man in political affairs, was reserved for the first Gov-
ernment erected and conducted by the people—by those
whom the planners of our bloody treason and sedition
laws chose to designate as "a ferocious rabble!"

[Scotsman.]

BUSINESS DEPARTMENT.

Remittances and payments, in advance, received dur-
ing the past week and thankfully acknowledged by the
publisher, from the following persons, viz:—

By Joseph J. Bourden, \$5, as follows: Charles Vaultz,
and Robert Mays. By Rev. William Thornton, \$5, for
himself, and Sterling Withers. Rev. M. Barge. Albert
J. Piercy, \$10, as follows: for David Nichols, John Spock,
Abraham Barrett, and Jeremiah Fox. Mrs. Ann Page.
James H. Weakley, \$5, as follows: for Griffin Read and
William C. Worrell. By Rev. Daniel C. Vaughan, \$5,
for himself and Abner Croff. By William A. Cobb, \$5,
for himself and Rev. A. F. Edwards. John Eliason.
By Rev. Edward Hardy, \$5, for himself, and Andrew
Capps. By William A. Cobb, \$4, for D. B. Dorsey, \$3,
and for Books \$1. By A. F. Edwards, \$3, for D. B.
Dorsey.

Letters received by the publisher since the last num-
ber, from the following persons, viz:—

Communication from "Querist," James Rice, junior.
Communication from "L. R. R." Peter M. Pearson.
Joseph J. Bourden, Rev. William Thornton, Richard D.
Sanxay, Reverend George Thomas, Reverend Elias
B. Dare, John Grigg, William Vomight, D. Baugh, D.
Andrews, T. Graham, Rev. Albert J. Piercy, Rev. Wm.
Burdge, James Parrott, J. Easter, Rev. Eli Henkle,
Alexander Allbright, James H. Weakley, William A.
Cobb, Daniel C. Vaughan, Rev. C. Hardy, Rev. P. B.
Hopper, William L. Chappell, Eichbaum & Norvell.

Books have been forwarded since the last number,
to the following persons, viz:

Peter M. Pearson, Washington D. C. one package.—
Rev. W. C. Pool, Chestertown, Md. one package.

Our patrons having generally expressed their de-
cided approbation of this paper, and a wish that it could
be more extensively circulated, it has occurred to us,
that if each subscriber would procure only one addi-
tional subscriber, this would at once double the present
number—and where is the subscriber who cannot do
this? The postage of letters, with the names of good
subscribers, will be cheerfully paid by the publisher.

The Publisher having to present to the Book Com-
mittee of the M. P. Church, a statement of the receipts
and disbursements on account of this Paper, and the re-
ceipts for Books sold, in both which the funds of the
Church have an important interest, hopes to submit an
account up to the 7th of July next, grateful to the best
feeling of the Committee—the Patrons of the paper—the
consignees of the Books, and the Publisher and
Book Agent.

He further hopes to submit to the committee the
names of those who have voluntarily put forth their
best efforts to further the foregoing objects.

The publisher reminds the subscribers that those who
do not remit \$2 50, by the 7th of July next, will, accord-
ing to the terms, be required to pay \$3, for the present
year. Omissions corrected when informed.

TERMS.

THIS PAPER IS ISSUED WEEKLY, BY

JOHN J. HARROD,

Publisher for the Methodist Protestant Church,

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